





# Proofs of the Existence of the Soul.

## IMMORTALITY ESTABLISHED.

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SHE APPEARS BEFORE A LARGE AUDIENCE OF SPIRITUALISTS, THEOSOPHISTS, AND OTHER ADVANCED THINKERS AT STEINWAY HALL, SEPTEMBER 14, 1897, AND DEEPLY INTERESTS ALL—SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER, BY A. M. GRIFFIN.

In all ages of the world, among all civilizations and all peoples there has existed that ineradicable tendency of man which we find expressed in the words of a Roman, "Not all of me shall die." But that conviction is not in the ordinary sense of the word in itself a proof. It might be argued from it as found everywhere and at all times as apparently being part of human nature; but when I use the word "proof or proofs of the existence of the soul," I do not mean to appeal to that intuition nor to base my argument on that often expressed conviction.

I intend to try to lead you step by step along a line of thought which the materialist might begin upon although he would lose his materialism as he advanced very far, and I want to show you that in dealing with the soul we can proceed from step to step of clear and logical argument, so that the most reasonable and logical of people may be led gradually to admit the existence of a soul, or, at least, we can carry them at first to this point, that the balance of argument is in favor of such an existence and that undoubtedly something exists beyond the mind. What that something is, is to be investigated by a different method of study. And this is much when we can take a materialist and show him that a line of thought and of experiment is open to him which will land him in a position which almost compels him to advance—places him at a point where he can hardly logically stop, and so makes at least a *prima facie* ground which he may take as a platform from which to go further, as offering a sufficiently reasonable hypothesis to encourage a still deeper investigation.

### THE MATERIALISTIC ARGUMENT.

Let us for a moment consider the basis of the materialistic argument with regard to thought and brain. It is an argument that now is falling entirely out of scientific favor, but it held a very high ground in scientific favor some five and twenty years ago; and at that time you could take up writer after writer amongst the respected scientists of the world, and you would be led by the whole tenor of their argument to conclude that, although they did not say so in so many words, thought was really the production, the result, of matter. Professor Tyndall in that famous Belfast address, when he was dealing with matter and mind, said, as you may remember, that science would probably have entirely to re-cast its conceptions of matter; and that is most certainly a true prophecy. Since the Belfast address was delivered, science has changed its conception of matter. It no longer gives to it the very narrow definition that it used to give in the days, say, of the youth of many of us. We find that nowadays matter is recognized as existing under conditions that five and twenty years ago would have been regarded as excluding the word "material," or as making it inapplicable.

Now, the old argument used to run, if I may just hastily go over it—for it was very familiar to me in the earlier days of my own thinking—the old argument used to run, that thought was directly produced by the action of the gray matter of the brain; that wherever such matter was found, thought was found in connection with it; that wherever it was not found, thought was absent; and that it was even possible to trace a quantitative relation between the amount of gray matter and the power of the thought. Not only was this put in a general way, but it was worked out with extreme care. You remember the old line along which the development of thought was traced in the growing child; how it was said that if you took a child's brain, the thought it could produce was infantile in its character; that as the brain developed into boyhood thought grew stronger; that as the boy grew into a man thought grew more powerful, more subtle; that as the man reached maturity the thought ripened with the growing maturity of the man; that if at any stage of that man's life the brain was injured, then the thought was changed in its character; that if the supply of blood were injured, say as by any intoxicating liquor, then thought became confused with the confused state of the brain; that if you found fever so that the blood was in a bad condition, you had delirium affecting your thought; that if a bit of the skull-pan went in on the brain, at once thought was entirely either changed or disappeared, whereas when you again lifted that piece of broken bone thought returned. As the man grew old, thought weakened. When the brain began to decay, thought entirely vanished. If one little piece of the brain was eaten away, the faculty of the mind that expressed itself through that part of the brain disappeared. And then the argument was triumphantly summed up: If thought grows and increases and ripens with the growth and the increase and the ripening of the brain, if it varies with brain conditions, if it vanishes when the brain is seriously injured, if it grows weaker with the weakening of the brain, if as the brain decays thought power disappears, can we venture to say that when the brain falls to pieces after death thought rises triumphant from its ruins and exists in strength and in majesty?

And the argument was a very strong argument, exceedingly strong to any one who was accustomed to reason from point to point and to follow wherever the process of reasoning led. But the whole of that argument was based on induction. A magnificent kind of conclusion can be reached by inductive logic, but there is always one difficulty in connection with any such argument. You must be sure that in any induction the whole of the facts are before you, for one fact omitted from your basis vitiates the whole of your conclusion. If one thing is left out the whole superstructure falls; and always the weakness of the inductive argument is the possibility of some one fact having been overlooked. Unless you are sure that you know everything in the universe of discourse, inductive logic does not lead you to a certain and final conclusion.

### MATERIALISTIC ARGUMENT FALLACIOUS.

Now, it was by the discovery of facts which were not included in that famous inductive argument that the whole superstructure fell to pieces. One fact alone would have been enough, but instead of one hundreds have come to the front. In my argument which is based on the constant relation between two things that constant relation must be shown to exist, and if you can get those same two things moving in an opposite direction, varying inversely, then what becomes of your argument? Now, that is exactly what has happened in connection with the argument based on brain and thought and their constant relation varying together. It has been found that they do not constantly vary together, and still more that they sometimes vary inversely; that is, that you may get a condition where the brain is partially paralyzed but where the thought is very much more active than when it was working in the brain.

Now, in these first steps of my argument I am not going to prove the soul, but I am going to prove that consciousness may exist apart from a physical organism, for it is that which needs to be proved first before a material-

ist will listen to you at all. There is no good talking about the soul as long as any person is in the position that thought is only the product of the brain—to use Carl Vogt's expression—as bile is the product of the liver. So long as a person holds that position, as some people do, you must shake him out of that by facts that he will recognize before you can begin to talk about the soul, and as every one agrees that the soul is connected with consciousness, if we can show that consciousness exists apart from your constant relation between brain and thought we shall have made our first step out of materialism, and then we shall feel free to go further on in tracing the nature of this consciousness.

Now, speaking generally, a mass of mesmeric and hypnotic experiments put it beyond the possibility of challenge that intelligence can work when the brain is paralyzed.

### SCIENTIFIC EXPERIMENTS.

I prefer in dealing with this question not to take experiments which rest on the evidence of people who might be regarded as people to be challenged because they are looked on more or less as "cranks," like Theosophists. I had rather take some good scientific man, a materialist, to begin with, because his evidence is so much more satisfactory. Always if you can get your opponent to prove your case you do very well, I believe, according to legal maxims, and to prove your own case out of the mouth of your opponent's witness is supposed to be a triumph, I understand, in legal procedure. I shall therefore summon into my witness box some of the doctors in Paris who are materialists—call themselves so; I am not calling them names—but who are utterly unable to account for the results that they have themselves obtained. Quite honestly they say that they do not put forward a theory; they simply record the facts that they have observed—a perfectly sound and proper position and a very useful one to us.

Now, amongst their observations—for I haven't time to dwell on them long—we find this: They have invented some apparatus which tests the physical condition of the beating of the brain while the patient is in the hypnotic state. They have some admirable instruments by which they can measure exactly the beating of the heart, the movement of the lungs, contraction of the muscles, and so on. So that by means of these apparatus they can get a perfectly accurate record of the physical conditions of the person under observation, a quite necessary thing when you want to proceed slowly from step to step. The instrument that they generally use is one in which a revolving cylinder, covered with black-lead paper, is set going with a pencil attached to some part of the patient's body, according to the nature of the observation—attached to a lever and the lever in turn attached to the body, so that any motion in that part of the patient's body is reproduced by the pencil pressing against the cylinder, and as the cylinder revolves the pencil would draw a straight line if there were no motion, but any motion will produce a curve.

Now, suppose you had such a machine attached to your heart, you would get then a series of curves traced on this black-lead paper showing the beating of the heart, and the slightest irregularity in the heart would at once be marked in a very magnified form in the curves traced by the pencil on this cylinder. So again, with any movement of the lungs. There is a definite movement of the lungs and the curve would be recognized by any doctor. So again, if you are dealing with muscular contractions. If you stretch out your arm straight, and you have a weight in the hand, there is action takes place in the muscular vibrations, and that increases tremendously in activity as the arm is held out longer and longer, the effort increasing with the length of the extension of the muscle.

Now, all these precautions are taken in order to eliminate every possibility of fraud or cheating, so as to get an absolutely accurate physical record of the state of the patient's body; and they have thus shown that when a person is in a hypnotic trance the beating of the heart is entirely changed and finally reaches a point so slight that although the movement is thus shown on the revolving cylinder no instrument less delicate would show it was beating at all. The same with the lungs; the movement of the lungs is so slight that no breath can be found as coming from the lips. So also in regard to muscles. There is a distinct trace which enables them to say whether or not the man with the outstretched arm heavily weighted is or is not in a hypnotic state.

Now, what is the condition of the brain when the body is like that? In the first place the blood supply is checked. The blood moves very sluggishly through the vessels of the brain, and in the tiny vessels, the capillary vessels, its movement is stopped. Not only is the supply of blood in this way entirely changed in its motion but the blood is very bad of its kind, for as it is not properly aired in traveling in the arms of the lungs it is very much overcharged with all the products of decomposition, and you have quantities of carbonic acid. The result of that is very well known. It brings about a state of coma, a state in which no thought is possible as far as the brain is concerned. So that we get a person who cannot think with the brain; the brain is stopped. It is placed in a state where anyone twenty-five years ago would have said thought is impossible. You have brought about a physical condition where thought must vanish, and so it does as far as that physical body is concerned. The creature lies there as though he were dead; but you are able to reach him without altering these physical conditions; you are able to obtain from him mental results, and when a person is in that state you can show that his mental faculties are immensely stimulated, that his memory has quite changed his character; that he can tell you incidents of his childhood which in his normal state he has entirely forgotten; that he will sometimes speak a language which he heard as a tiny child and has since entirely forgotten so that if it is spoken in his presence he is not able to understand it. You will find that the memory is so intensified in its immediate action, leaving the past out of sight, that if you take up a Greek book and the man is ignorant of Greek, and you read over a page from that book he will repeat it word for word without a blunder. Wake him up and he cannot say it, cannot pronounce a single syllable. Throw him back into the hypnotic state and he will repeat it over again and again. Not only have you thus got a very different kind of memory, but you also can obtain a far higher grade of intelligence. A person who is stupid in his waking consciousness is often clever when he is under hypnotic control; not that he reproduces the thought of the hypnotizer, as indeed he will do if he is made, but he will dwell on things where the hypnotizer is thinking on other lines and will argue with him. Cases are on record where a man abnormally stupid has shown acuteness in his argument when he is in the state when the brain cannot work. And so over and over again you get placed on record these observations of abnormal knowledge manifested when the brain is rendered incapable of sane and healthy thought.

The next thing that you remark in dealing with such a person is that you can entirely deceive the senses and make them give reports which are entirely erroneous; that you can make him see what is not visible, and you can equally easily make him not see what is visible; that, for instance, you could make yourself invisible, and if

you like you can leave yourself tangible but invisible, so that he may walk right up against you as though you were not there and start when coming against you he finds an obstacle that he cannot see. So you can alter the sense of hearing; you can make him hear or not hear as you please. So you can, if you like, destroy the sense of touch so that he shall not feel, or you can do the opposite and you can make him feel a solid body by simply stating that it lies between his hands. You can make him smell a sweet odor when you present to him some repulsive article. You can play with the senses as you can stimulate the mind, and prove still more than this by taking an ordinary person and thus hypnotizing and holding him.

And I now pass from the Paris hospitals to statements made by doctors in care of the insane asylums. If you take an ordinary lunatic and throw him into the hypnotic state you can obtain from him intelligence and reasoning power. The moment he is out of that condition he is again a lunatic, but under hypnotism he becomes an intelligent thinker.

Now, these things are done over and over again. Suppose you prove that instead of thought varying with the state of the brain it varies against it; that when the brain is in a state of coma, thought is exceptionally active; that when the brain is paralyzed memory is exceptionally acute and brings back events that are long forgotten, what is the inevitable inference? That although thought may continually be expressed through the brain it is also possible to express it without the brain; that although it is true that many events remain in the normal memory and others are forgotten, that those forgotten events are not really forgotten; that they remain in consciousness although out of sight; that they can be brought up by consciousness although normally they have vanished. So that you are led inevitably, by these observations that can be repeated indefinitely, to realize that human consciousness is something more than is expressed through the physical brain.

I am not going to press the argument one bit beyond that for the moment, but you do prove to demonstration that there is more consciousness in a man than comes out in his waking moments when the brain is in its normal state of activity; that he has a consciousness wider than the waking; that under abnormal conditions this consciousness emerges; that it contains the record of events that the waking consciousness has forgotten; that it is able to exercise powers keener and subtler than the powers of the waking consciousness. So that you finally come to the conclusion that whatever human consciousness may be—and on that at present we will not dogmatize—that whatever human consciousness may be it is something more than that which we know in our healthy waking moments, and that there is more of us than is expressed through the brain; that we are able to produce more in consciousness than our brain allows us to express; and so we arrive at the rather startling conclusion that the brain is a limitation impressed on our consciousness, a partial instrument, instead of the producer, of thought.

### MATERIALISTIC POSITION REVERSED.

That is, we have entirely reversed the materialistic position. Instead of the brain producing thought, thought expresses itself partially through the brain. As much of it as can get through comes through and the rest remains for the time unexpressed but not non-existent. This is so much recognized now that all these French schools will divide consciousness and tell you about the waking consciousness and the dream consciousness, that which is called the subliminal consciousness, and all sorts of wonderful terms that I sometimes think do more to cover ignorance than to express knowledge, and we constantly find the most wonderfully complicated expressions which are intended to convey the idea that I have put into rather rough phrase, that there is more of us in consciousness than comes through the brain.

Now, all these discoveries have very much intensified scientific investigation along the lines of this consciousness which does not work in the physical brain, and you have men like James Sully, men like Sidgwick, that are leading English writers on psychology, giving a very large part of their time to the state of the consciousness which is outside the waking. Why, some years ago if people had studied dreams they would have been thought as foolish as Theosophists are thought now, but to-day the study of dreams is highly scientific. You need not be the least afraid of losing your character as sane and rational people by the study of dreams. On the contrary you will only be advanced people, going along the lines of the most advanced science, rather in fact beyond your neighbors than below them in intelligence; and this has been the result of finding out how much is to be learned by studies of the dream state, and that is our next step.

Now, there have been certain very interesting physiological measurements made, and if science is good at anything it is good at measuring. It is extraordinary the way modern science measures, the accuracy, the delicacy of it, the way in which by its balances it will weigh, I am afraid to say how tiny a fraction of a grain; and there is nothing in which science has made more remarkable advance than in the exquisite delicacy of its instruments whereby it measures what would seem immeasurably minute results. And another thing that is admirable is the wonderful patience of these scientific investigators. Clifford once spoke of the sublime patience of the investigator, and the term is not misapplied. Their patience really is sublime. They will do the same minute experiment over a hundred, or a couple or three hundred times, in order to be sure that they are right; and I hold that to be a most admirable quality, both mentally and morally; morally because it implies that love of the truth which will take unending pains before it will make an assertion or accept the record of a fact; and I say this all the more strongly because it is sometimes thought that Theosophy is against science. That is not so. We give the fullest admiration and reverence to the patience and the care, the reverence for truth, shown by the modern scientific man. All we object to is when they make inferences too hastily and then assert their inferences as definitely as they assert their facts. Then we get rather into quarrels, sometimes, with them, because we cannot take all the inferences they make, knowing as we do, that the inferences are based on incomplete knowledge of the facts.

Now, one of the things that science has been measuring is the rate of the nervous wave in the physical organization, and how long it takes for a wave to pass along nervous matter, to be transmitted from cells to cells—a fairly difficult thing to observe; I mean with the accuracy with which it has been done; but some of our German friends especially, who are nothing if not accurate, have gone very carefully into these measurements. They have found out the fraction of a second which it takes for a wave or vibration in nervous matter to occur, so that they are able to tell us exactly just how long it takes for such a wave of nervous motion to travel, and that means how many such waves can occur in any given track of nerve within a second of time. They can tell how many such vibrations can be received in a second. Let us suppose for the moment—for the number does not matter for our purpose—let us suppose that they found that nervous matter could receive a hundred vibrations per second. You know that the nervous matter of the eye, for instance, if it receives vibrations more than at the rate of one-tenth of a second the impression is continuous; no longer successive. If you get your impressions come from at that rate you get then a continuous line. If you get an impression less than one-tenth of a second you see that impression by itself. Now apply that to the states of consciousness of the later investigations, and you find that a certain number of impressions can be made on the nerve representing states of consciousness or succession of thoughts. Let us suppose that a hundred of these can take place. Now go to sleep and dream and within one second of physical time you may have thoughts experienced by the intelligence at the rate comparatively of four or five thousand or more in the second. You may live in the dream consciousness through a year and ex-

perience successive events; you may live through troubles and joys; all these intellectual results may be experienced and when you are awake one second of physical time only has passed, and yet you have gone through states of consciousness that the nervous system would demand a year to accomplish. Nevertheless you have thought; those states of consciousness have existed; you are able to recall them and they have gone at this immense rate; your intelligence has been working at a hundred times the rate. What does that mean? It means that it has been working in a finer kind of matter. The finer the matter the more rapid the vibrations; the finer the matter the more vibrations can you get in that second. If you are dealing with living matter it moves comparatively slowly. If you are dealing with ether it moves at a tremendous rate, and if you are dealing with matter finer than ether, then inferentially the rate would be proportionately increased to the fineness of the matter in which the vibrations were set up.

If, then, you are able to think at a rate beyond your power of thinking in the brain, it means that your intelligence is functioning in something finer than the brain. I do not want to press it one bit further than it goes, but it does prove to demonstration that your intelligence is working in a medium finer than nervous matter. Whatever that medium is it is very different from the nervous matter of the brain. It may be super-etherial, as a matter of fact it is, but we are content to take up with the position whatever it is. It vibrates hundreds of times faster than any nervous matter can vibrate, and therefore the intelligence has some form of expression which is not an expression by the brain. This is the point to which you are led by an argument in which no flaw can be picked. It is the first time that science has given an argument, clear and definite and impregnable, which proves beyond possibility of challenge that intelligence in man does work at a rate which the brain is unable to satisfy, and therefore whatever intelligence is and does the medium in which it is able to function is something other than brain.

### INTELLIGENCE SURVIVES DEATH.

Well, so far we have gone on ground that no materialist can deny. Our next step is to show that this intelligence which is not dependent on the brain, which is able to work without it, which works better without it than it does with it, more swiftly without it than it does with it—more keenly and acutely without it than it does with it—to show that that intelligence survives death; and see how carefully we are going step by step. We are not hurrying in any way; we are not rushing over it; we are only taking the next very quiet little step. We have got intelligence working without the brain while the brain is still, as you may say, in touch with that intelligence possible; and now we are going to kill our physical brain altogether and see whether the intelligence that functioned in it during physical life can be found functioning without it after physical death. And here, of course, people who believe in immortality have put themselves at a great disadvantage with the logical materialist, by making the life of the soul to begin at birth, because it is obvious that if the soul cannot manifest at birth without a body, then it seems as though it were likely that it could not get on without a body and so death would very much paralyze its action. That is due to a lack of philosophy which has been allowed to paralyze much of our religious thought; and the giving up of the reasonable philosophy of reincarnation or pre-existence of the soul has struck the most deadly blow at all belief in the soul's immortality. Making it dependent on the body for its manifestation, we imply its dependence on a body for its further manifestation. However, leaving that point out, because it need not necessarily come into our argument, we shall get the next definite proof from the experiments of our Spiritualistic brethren, or by such men as Prof. Crookes, who, although he has always refused to exactly identify himself with the Spiritualistic body, has yet convinced himself by his own careful experiments of the truth of many of their assertions. He is a very cautious man and he does not use the word "spirit," but he does show that intelligent entities, after they have been living in a body, they again function out of the body. Of course it is not necessary that the body should have perished by death, but in most of these cases as a matter of fact it has. If any of you will take the trouble to turn up Prof. Crookes's investigations in which he had the medium and what is called a materialization—materialized soul it is called, but that is a very silly expression—a materialized form present under his eyes at the same time, and if you read them carefully—I don't mind how prejudiced you are—when you have read over that account you will be obliged to admit that there is evidence there worthy further consideration. Of course if you have not read anything of the kind nor looked into it yourself, you will probably deny the possibility off-hand, because that is one characteristic of people, that the less they know about a thing the more emphatically they deny it. It is a great advantage to know nothing when you want to be what an English school-boy would call "cock-sure." I don't know whether you have the phrase over here, but it is quite a bit of school-boy's slang, and it always goes hand in hand with ignorance, but I never find it in the scientific man. He is always cautious. He says: "Well, I don't believe it; I don't think your evidence is enough." He won't deny it, whereas the ignorant person will deny with a vigor proportioned to the depth of his ignorance. Now I am supposing that somebody is willing to read; does not think he knows everything in nature; does not believe that everything within the universe is within the limit of his knowledge. If a person has reached that not very advanced position, he may condescend to look into the evidence afforded by a man like Crookes, who has, as you know, invented a convenient little lamp which catches fire as soon as it is opened. The reason why he used that particular kind of light was that it is very difficult to produce a materialization under the light-ways coming either from gas or electric light and so on. It is far easier to produce it in the dark. Now, of course, many people begin to laugh the moment that is said, and they say, "Oh, yes, because it is fraudulent." That is not so; but exactly for the same reason that an electrician cannot produce an electric spark from his machine in a very damp atmosphere; and if you said, "Oh, that is only because you want to commit fraud," he would laugh at you. So it is true that there are certain combinations of matter which do not hold together under the vibrations of ether set up by certain kinds of light. That is all it is. It is merely certain wave motions breaking up these aggregations of etheral matter.

Now, Crookes, being a chemist and an electrician, was too much instructed to take it for granted that the only reason why darkness was demanded was fraud. He thought there might be some other reason, and he invented a particular kind of lamp—some preparation of phosphorus it was—that the materialization might take place in the dark and that then just opening the door of his lamp the air would touch the preparation of phosphorus and it would burn up and give light so that all in the room would be clearly visible. He did this and under these conditions he was able to see the medium lying on the sofa and touch the medium with one hand, the medium being dressed in black, while in front of him within his reach, and he allowed to touch it, there stood the materialized form in white; so that he had the two under his eyes at the same time; no curtains or dark cupboards or anything else, but the two there in full sight at the same time and he allowed to handle both of them together.

Now, that is evidence good enough for any reasonable person if you can trust the accuracy and the honesty of the investigator, and I venture to say William Crookes's name is beyond all challenge for honesty and beyond all challenge for accuracy of observation amongst scientific people who know the kind of experiments that he has made.

Well, in addition to a number of experiments like that, he weighed some of these forms, and he made other ma-

chines which enabled him to test the force that could be exercised without any visible form being used, and so on; so that he was able to show that an intelligent entity able to recall the events of the past life, holding long conversation with him after death had been passed through.

And that experience—not always with such care, to make it scientifically certain—has been repeated over and over again lately by thousands of Spiritualists. It is foolish to deny those facts. They are on record and if you choose may be re-verified if you are doubtful because fraudulent occurrences have also taken place. You may as well deny that there is any such thing as good money because coins circulate false coins. Such events do occur and anyone who goes into it knows that they occur, and I say that although I do not approve of that line of investigations, although I think it dangerous and mischievous; none the less if the person be a materialist and has been led up to the point that we take by the study of hypnotism and by the study of dreams, he may very well then clinch, as it were, his growing convictions by getting, or much better, by himself trying some experiments along those lines. He need not go to a medium, as three or four people of the same family sitting together will very easily be able to convince themselves that intelligence does exist and function on the other side of death. That is a simple experiment can be proved over and over and over again, and it is not necessary to go to any professional medium; any three or four of you who know each other as honorable men and women, may, if you choose, prove it for yourselves. I do not advise you to do unless you are materialists. If you are, it is worth the risk for the certainty. If you are not, I already you believe in the existence of the soul, then you won't gain very much as to the nature of its existence in that way, and it is foolish to run into danger where there is no equivalent gain, but none the less we are led here step after step to the existence of intelligence entities whom we knew in the body and may know out of the body.

Another line of investigation here, unaccompanied by danger, is the fact that the soul of a person connected with a living body can pass out of that body by training and asserting itself independently of the body, both as regards itself and if it chooses as regards others.

### SOUL EXISTENCE PROVED.

Now, I am going a step outside the line which science would recognize or which can be verified by any one easily. I am coming now into the more difficult experiments in regard to the existence of the soul. These that I have dealt with hitherto anybody can repeat. They are the a b c of the study. If you are materialists begin with those and when you have gone through them you will have convinced yourself that a living intelligence can function without the assistance of the brain, in or out of the physical body. You will have got so far, and when you have reached that you may be willing to take the trouble for the more difficult experiments that follow, those which alone prove the existence of the soul, though the others prove the existence of intelligence outside the physical organism.

I am now going further. I mean by the soul a living, self-conscious intelligence, showing forth mental attributes at will, and able to show forth attributes higher than mental as it grows and develops and asserts itself on higher planes than the physical and the astral. As I say the experiments now are very difficult and training is wanted. The beginning of training along this line of thought, which leads us really into what is called the practice of Yoga, is first to use your mind to control your body and your senses as to convince yourself that the mind is something more than the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you have gone through the habit of giving in; or, if you are addicted, I do not mean give it up altogether, but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do this, and then, when the senses are rampant, when it is long for that particular gratification, eager to have it, when the thing is right in front of you and you are just putting out your hand to grasp it. Stop and say: "I am stronger than you; you shall not gratify that desire." The only use of the experiment and the training is to convince you as nothing else does that you are not your senses and not your body; that you are something higher—let us say for the moment, the mind, and that you can control this body and these senses that very often run away with you. I do not mean that you can always control them; you cannot until you practice; there will be times when the senses like unbroken horses will, as it were, take the bit in their teeth and run away with the mind and everything else and you plunge right after them; they carry you off; but you will know even then that they are carrying you off and you feel that they are stronger than you and you begin to realize that you are in a sort of upside down fashion even then you will distinguish between you and the wild headlong influences and impulses that hold you captive for the time.

Now, that is a very elementary experiment, but you better do it so as to be sure there is something in you stronger than the senses. "Oh," you say, "yes, that is the mind. Of course I know my thoughts are above the senses; of course I know that my mind can control my body." All right; keep on doing it, and practice until the body is no obstacle at all; until you can stare all day long and be perfectly good tempered, even at the last moment; until you can be very tired and exhausted at physical labor and be as bright and even tempered and sweet-natured to a troublesome child as if you were as fresh as possible. That is what is meant by controlling the body. Keep on practicing until you can do it. It is not much. Keep on doing it until you realize that your body is only your servant, your servant acting or not acting as you like, and feel the sense of shame when the body is able to make you do what the mind condemns; feel that to do that is to be less than man; less than really human. Dogs snuff when they are hungry or angry; human beings ought to be able to be self-controlled and to be able to control the body; it is able to control the senses. Is it able to control

### CONTROL OF THE MIND.

So far then we shall all agree. Let us suppose that you now are ready to take the next step. That mind of yours is a troublesome thing, after all. It is able to control the body; it is able to control the senses. Is it able to control

(Continued on page 4.)











## THE INTENSE PRESENT.

### A Plea for Searching, Critical Thinking.

All actions are consequent upon certain motive causes, these being the result of thought, the working of the mind of the individual. These results are modified by circumstances, by environment, and principally by the habit of life and the type of mind of the person so surrounded, so influenced. All direction of action is controlled by the will power, if not of the man of whom we are speaking, then the stronger mind, the keener will of some one under whose influence he is, or under whose dominant mind he moves.

If you will carefully study any person you will find that his work, all his achievements are due to what he has seen fit to enshrine within himself as the rule or guide of his mind, and the results of his life are in direct conformity to the character of his ideal. If that be lofty, pure, then the life and its products will partake of these elements; but if egotism and self-satisfaction have worked out an enormously elongated I, then that individual will be groveling, debased, without ambition and perhaps will find his sole pleasure in living a sensual, sordid, selfish life.

This is just exactly the condition of the whole Christian church of today. The average member is content to throw all responsibility, all consequences upon that individual who has undertaken to "save him" and is quite content to confess, to pray, but he keeps right on doing about as he has done, and a moral lethargy has fallen upon all Christendom, until the upholders of religious life in all our churches are typical Ivan Winkles, contented to take regular naps every year, feeling severely confident that their "Savior" will attend to all the business for them, and they need not even awake to "change cars for Kalamazoo."

This slothful condition of the "body religious" is but the natural result of a doctrine carried on to its natural conclusion, and the church that is expected from a class of minds that would figure out such a solution to the problem of destiny. When these sleepers are awakened as to why, and what, they always point to the very patent fact that they are "saved," with no necessity for further exertion. Even the old Roman church has sounded its teaching, and although claiming salvation by virtue of Christ, they are willing to work for it a life time, right faithfully, too.

We say that mental leprosy, a moral

life, multiple madness of such supreme moment that, while we revel in the past, we realize that the full development of a race, now in the prime of its manhood and its womanhood, and the development of a country as a home for this race, is the all-absorbing question of the age.

Then the training of the children who are rapidly growing up, take our place and continue our work, so well begun, may well occupy the remainder of the short days. The type of men and women who are the sons and daughters of a nation should be the highest concern of any country whose institutions, whose prosperity depend so largely upon the wise administration of just laws and the wisdom and patriotism of her law-abiding citizens. America of the future must contain a race of people so fully rounded out, so many, so honest and so intelligent, that "to be an American" will be greater than to be a king. While we should study history's pages faithfully, thus to follow those ancient people from their incipience, we must realize their mistakes caused by selfishness, by avarice of the leaders, and while we certainly shall find a rich store to reflect upon, while we garner the past for the sake of the future, we must apply these to our advantage. Then America of the coming time will be the home of a people so intelligent, so peaceful and so true, that they will catch the sunset glow of the past and the benediction of those who before us wrought with patience so fine a nation.

Reformers that appear from time to time upon the historical panorama of the world, are most numerous. Many have learned well from the teachers preceding them, and then have incorporated thereon something new, perhaps better, bringing into the lives of those who come after, something higher than those before had known. Many myths are thus relegated to the upper shelf of fancy or legend, and something better taught in place. Since history's page commenced to be written, this same process has been repeated, till the whole life of man now may be viewed from the plane of advanced life, as you would look down upon a valley from the hilltop. We find that heroes are not confined to any race or time, but are always those who have risen superior to their surroundings to teach and live a higher life from better motives.

It is strange that a prophet should have come out of Israel. These people who wandered forty years in a wilderness of such small expense must have been traveled in a circle, even forgetting to blaze the trees enroute. Follow these ancient children people, who danced about a golden calf rather than receive light from a spiritual source. Are they not a type of many a subsequent nation? These prophets in the record of their lives caused by a few centuries elapsing between their deaths and any record of their surroundings and the traditions handed down to them, but we need not read of the next President of these United States because he is dead! We need a man very much alive to all the issues that confront us each and every day.

Moses was a reformer of his time, but neither he nor his sayings would figure largely in the United States Senate. The Song of Solomon is good in its time and place, but Lincoln and Longfellow have gems of sweetness and such depth of patriotism that every schoolboy should have their beautiful sayings deep down in his manly little heart, as a basis upon which to build a patriotic American citizen.

St. Paul was a student and writer when there were few such, and St. John was gifted of sight when his eyes were opened upon the New Jerusalem, but of what use can it subserve us to delfy the Holy Land because once it was the abode of these ancient philosophers? We do insist that our own Washington and his noble band of patriots are more to be revered than that fabled youth Shungar, who slew an army of six hundred Philistines simply armed with an ox goad.

We have a literature gemmed with scintillating thoughts, filled with beauty of figure, the work of our brightest minds, and give our children these finished productions as their every-day companions, and they will soon be quite able to detect the difference between fact and fancy, and will fully appreciate the beauty found in either.

The "Quest of the Holy Grail" is a finely wrought-out poem, containing about as much real fact as Moses' account of the Israelites. Longfellow's little gem, "Footsteps of Angels," contains a fact that we are only beginning to know. We cannot sanction that ancient custom of burning up everything contrary to our own beliefs, even if our country's teacher does substantiate his statements with that very familiar scriptural saying, "Thus saith the Lord." This quotation is warranted to "elucidate" any passage from Genesis to Revelations, if the same be called in question.

We present that the mind of man is the highest, noblest product of the centuries preceding, and that a higher type of man, with a keener, deeper knowledge and a nobler heart, shall stand upon the pedestal of human reason to rule the world in the interest of the highest development of the human race, is the dream of all our thought.

We insist that no longer anathemas of priest or the intimidating voice of the clergy shall be turned upon him who dares to think or question, and we implore protection for the minds of our people against any and all agencies that seek to retard or impede the development of the richest gem that the past has produced. We insist that our boys be taught to think, to investigate, to criticize, that they may become a force that acknowledges no superior.

Who ever heard of Edison's telephone being injured by careful, intelligent use? And if it were, a more perfect instrument would be devised to be used by that gentleman. Who ever heard of destroying electrical currents, whether they were used or abused? Who ever saw a telescope so perfect that a palinastical astronomer might not fit an improvement thereon? Does it contaminate all the water in our city when our schoolboys analyze a few drops by chemical process? Think you that the power to analyze or criticize will injure that poem, whether we feel its intrinsic beauty or not? Of what possible harm can it be if in the year two thousand and fifty (2050) a bright little girl shall say, "Mamma, who wrote the 'Psalms'?" Life when, for whom was it written? If, in this same year, a little lady should be curious enough to be led to inquire: "What evidence have we that Abraham Lincoln

lived? When did he die? What were the principal events of his life, and what was his last word?" saying: "What circumstances called out such thoughts?" Would you call the child wicked or irreverent, or punish her for her most natural queries?

We may quite as well decide now that whatever is too sacred to learn all about, is quite too holy for man's use, and had better be labeled "hands off," to protect the fragile thing.

So the truth surrounding man, his life and destiny is of no such delicate texture, and since time its course began a truth must stand this test or it cannot be called a truth, and must fall into the realm of fiction. Beauty of allegory is not fact! Ancient legends are only such, and all truth and all beauty are not too sacred to be looked fully in the face. And the time is fully come when no man shall say to another, "Thou shalt not investigate, and no farther."

A PROGRESSIVE THINKER.

### Young People's Spiritual Union

I believe it will be of benefit as well as interest to the Spiritualists of our country to know of the workings of the Young People's Spiritual Union of the Lily Dale Camp.

A temporary society was organized last year through the ardent efforts of Mr. George H. Brooks. At that time the question of the necessity of a society of National character was discussed, the needs being seen and felt, at the camp.

The first year the efforts resulted in holding several public sessions as "Young People's Meetings," in the auditorium. These were conducted wholly by the young people, and proved to be very successful.

Our president, C. W. Taylor, who is now secretary of the Ohio State Association, delivered a very able address at the closing session, which was published in one of our Spiritualist papers. This year we labored under difficulties on account of the absence of our president and secretary; but through the untiring efforts of Mr. Brooks, who met daily with us, drilling us in physical culture, our work went on. This season we held only one public meeting, our work being more in the social line.

On August 6 we tendered all the speakers on the grounds, about twenty in number, a public reception in the auditorium. After the informal reception, a social session, which was presided over by Miss Maud Balcock, Mr. Simon Kittel and Mrs. Lou Moore, representing the Y. P. S. U., and responses were made by Hon. L. V. Moulton, Mrs. Mary Webb Baker and the Rev. W. W. Hicks.

On August 12 a similar reception was given the mediums. Mr. A. Gaston, president of the camp, and Miss Alice Evans represented the Union and the responses were made by F. Corden White, Mrs. Jennie Schofield and Mrs. Maggie Waite. These programmes were interspersed with musical selections. Both receptions were well attended and everyone declared they were well conducted and added much to the social side of camp life.

On August 26 the society gave a pink social, the special features being a short programme, concluded by presenting Mr. Brooks with a Spiritualist badge. A gypsy camp in which several of our well known mediums peered into the mysteries surrounding those who visited them. A museum of natural curiosities, planning the eye on the owl and last but not least, icecream and cake served by a corps of bright young lycium girls adorned with pink caps, aprons and purchased tables daintily decorated with pink crepe paper ruffles, pink dainties and flowers.

The general decorations were pink, flowers were in profusion, everybody seemed happy and the young people went home feeling well pleased with the result of their labors.

On August 28 the society gave a lawn tennis set and arranged a tennis court near the shore of beautiful Cassadaga Lake. This received proper appreciation.

At the annual meeting the organization was made permanent and the following officers were elected: President, Mrs. Lou Moore, 102 East Ferry street, Buffalo, N. Y.; vice-president, Miss Susie Hayes, Titusville, Penn.; secretary, Mrs. W. H. Bach, Lily Dale, N. Y.; treasurer, Miss Alice Evans, Bolivar, N. Y.

It was decided that it would be advisable to make an effort to organize a Young People's Union of a National character at the Rochester Jubilee; Frank Walker, general manager of the Jubilee, approved of the plan and invited the Union to be present in a body. A committee was appointed whose duty it was to write interesting articles for the young people's department of the Cassadaga paper published in the interests of the camp, so the camp attendants will hear from us during the year.

The aims of the Union are to promote the physical, intellectual, spiritual and social development of its members, and another year it has been proposed that we make arrangements to study patriotic laws and practice music as well as our physical culture exercises. We hope in time to establish permanent quarters to be used as a clubhouse, where we may have a gymnasium, reading room, etc., as well as a place for meetings.

We hope to hear that similar societies have been organized at all our camps and in every city in the land. At the present time I know of but three societies: One in Chicago, another in Washington and the corresponding society lately mentioned in one of the papers. The officers of the Union would be pleased to correspond with the officers of these or any other societies or persons interested in the movement of the young people among the Spiritualists.

MRS. W. H. BACH.

Lily Dale, N. Y.

### "Ghost Land."

To the Editor:—I have read with great interest "Ghost Land." The subject which it treats and the wonderful personal experiences that are detailed render every page of absorbing interest. The seeker after the occult will find in "Ghost Land" a mine of incidents, graphically related that will richly repay the study. No thoughtful person can peruse "Ghost Land" without being deeply impressed with the thought that we are constantly environed by mysterious subtle spiritual forces, the influence upon human life. The public should feel grateful to you for the republication of this marvelous book, and every person who has any desire to procure knowledge of the unseen forces that are constantly fashioning material expression, should not fail to read it.

Chicago, Ill. E. SPRAGUE.

## OUR FALL CAMPAIGN.

### The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It is the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

### One Subscriber.

The Progressive Thinker one year and Ghost Land, \$1.30. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you—a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

### Two or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber. In renewing your subscription always send an additional subscriber, if possible, as that will aid us in making permanent our Divine Plan of giving a book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers. The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

See it, please, that your Spiritualist friends subscribe for The Progressive Thinker, the largest Spiritualist paper published.

### Five or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yes, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

### Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

### Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

When you look over this paper, invest in a stamp and send it to a Spiritualist, who in turn, should subscribe for it, and then forward it to some other Spiritualist, thus keeping it in circulation until worn out.

### A Package of Papers.—Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

### We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

### Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

### What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

### Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to procure subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

### Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

### The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves—poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

### RELIGIOUS FRENZY.

Religious frenzy carried people away at Beulah Park, near Cleveland, August 19 and 20, where Miss Leonie McDowell was alleged to have been cured of an illness which had kept her from walking for sixteen years. When Walter Malone, of the Friends' church, called on those who wished to commune, fully 400 people arose. Nervous excitement, we are told, agitated every person in the audience. A tall, handsome girl suddenly began laughing in the air, clapping her hands till her strength gave out and she dropped on the floor. Men and women were piled over each other in paroxysms of fervor. While this was going on, Rev. A. B. Simpson was announcing a party of suffering people in a distant corner. A young missionary named Amble was relating his experiences, when a shower of gold, silver and paper money fell at the man's feet. A gold watch and jewelry of all kinds began falling on the platform. Gradually the excitement became more intense and men and women broke out into impassioned prayer. It is such doings as these that drives people crazy and fills our asylums. It is not Spiritualism, but orthodox Christianity that makes lunatics.

### ENTERED THE SWINE.

A religious sect near Cushing, southeast of Perry, Okla., claims to cast out devils. One woman says she has been relieved of nine pestiferous imps. Rev. Mr. Fry, the leader, it is alleged, is healing all sorts of ailments. More than 500 hogs died in and around Clayton, Mo., during the past season. The cause of the swine the revival have entered the swine. All this in the long month of August, about the 15th. Trouble is anticipated.

### FOR HIS STOMACH'S SAKE.

The Cincinnati Commercial Tribune says, that the genial Bishop Potter, of New York, who has returned from his trip to London, was asked to pay into Uncle Sam's depleted treasury the proper duties on two cases of "the best Scotch" whisky, a present from a friend. The C. C. T. then proceeds very considerably to instruct the good bishop how to "brew hot Scotch," from a formula of one of the Argyle family, printed 100 or more years ago in a little book titled "The Ways of a Goodly People." If the bishop is made of the same clay as English bishops are, he will probably act on the timely suggestion, "for the stomach's sake."

### RELIGIOUS SLAVES.

"Religions perish when they have no longer followers who will die for them," said General Rums, sitting on his stretcher at San Christobal. "I expect to be shot. Well, it may help the cause. Other considerations are not important. Here is religious fanaticism. Cuba may be politically free, but she will still be under the domination of the corrupt Catholic priesthood. 'Out of the frying-pan into the fire'."

### A BLESSED BELL.

On the afternoon of August 13, with elaborate and solemn ceremonies, the new chimes of St. Patrick's cathedral, New York, were blessed by Archbishop Corrigan, in the presence of fully 5,000 people. The bells, which are nineteen in number, were made in Savoy and cost \$50,000; and said to be the finest in the United States. Whether the tone of the bells has been improved by the papal blessing is a matter (like some other religious numeraries) I will not pass upon.

### IS A SCORCHER.

The Rev. J. Ward Gamble, of the Central M. E. Church, of Salem, an enthusiastic wheelman, was gambling enough to beat his way through the toll-gate where the cyclists are asked to pay three cents toll. The toll-gate keeper, says the Philadelphia Record, dropped the gates on the reverend gentleman, who, without saying a word, dismounted, pushed his wheel over the gate, crawled under it himself, and sped away to camp-meeting, where the pious man and his family are having a good time. He won't be able to beat his way through the heavenly gates, for good St. Peter will be on the lookout for all such pious frauds.

### HOW TO DODGE SUNDAY.

The Salt Lake Tribune tells of an incident that occurred during the Christian Endeavor travel that aptly illustrates straining at a gnat and swallowing a camel: A devout Endeavorer objected to leave late at 11:45 on Monday morning on the ground that he did not travel on Sunday. Geo. Heintz, of the Rio Grande Western, showed him the way out. He said: "My friend, you go down to the train and go to bed. It is not wicked to go to bed on Sunday night. Do that, and if the bed moves away and carries you with it before Monday morning, that will be due to causes over which you have no control, and it will be the bed that was wicked and not you. The pious gentleman took the sinful railroad man's advice, and now George says he is going to take out a patent on his device of how not to break the Sabbath when traveling."

### LET US PREY!

At New Haven, Conn., Sunday, August 15, in the very heart of our most vaunted Christian civilization, Rev. Wm. Dixon, late pastor of the Congregational church, rose in the pulpit, pale, hollow-eyed man, and in a tremulous voice, said: "Brethren, you expect me to preach to you, but I cannot. I am hungry; I am starving. I have not a thing in the house to eat and no money wherewith to buy food." So saying, he left the pulpit and hurried away, while the pious congregation went to their homes and laughed at the queer antics of the parson, over their beautifully spread Sunday dinner tables. This, says Rev. D., was the experience of one of his predecessors. For a year and a half he had no salary, except \$125, raised by the women at church festivals. He has resigned; literally starved out; and to add to his troubles, his wife is sick in bed. I can add nothing to the picture, unless it be a gold frame. There can be no "silver lining" to such a picture. Let us prey!

### ON A STRIKE.

Rev. I. A. Shanton, of Grace Congregational church, Cleveland, O., Sunday, August 15, preached his farrowest sermon: "There is about \$30 due me," said he, "and I owe \$25 for rent and groceries." I said that the trustees are willing to compromise by paying the debts and letting it go at that. The

Capt. Benjamin Hammond passed to spirit-life, from his home in Davenport, Iowa, September 4, aged 65 years. He was a great sufferer from Bright's disease, and having a knowledge of the grand truth of Spiritualism, anxiously awaited the transition that he might be relieved.

He was for many years a well-known mariner on the lakes, having brought out and mastered several of the finest schooners in the "sixties," that sailed the lakes; he was well informed on all the leading topics of the day and his high sense of honor and integrity and strict adherence to principle won him many friends. He was identified with Clinton Camp for the past seven years and was an active worker there while his health permitted.

Funeral services, conducted by Mr. Louis Block, were held at his daughter's residence, and by his request, his body was incinerated.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper cover, 25c.



## ..GENERAL SURVEY..

### THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served by the free expression of the best of each. No article will be published which is contrary to the best interests of the cause, or which is diametrically opposed to its belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

First Spiritualist Society of the South Side, at Unity Hall, 77 31st street. Conference meetings at 2:30. Lecture and tests at 7:30, by Mrs. G. G. Cooley, of Iowa.

C. S. Tisdale's present address is Wheatland, Mich.

Mrs. J. W. Kratz was to lecture to the inmates of the workhouse, at Canton, O., last Thursday. She has been kept busy during and since the camp.

First Spiritualist Society of the South Side, at Unity Hall, 77 31st street. Conference meetings at 2:30. Lecture and tests at 7:30, by Mrs. G. G. Cooley, of Iowa.

J. R. Jenson, the physical and trumpet medium, will fill engagements at any point within a radius of two hundred miles of Maumee, O. He is president of Maumee Valley Spiritualists' Association, and has endorsement of same as to genuineness of his work. Address him at Box 172 Maumee.

Ellis Howard writes from Coopersville, Mich.: "Through the mediumship of A. A. Finney, of 557 Fifth avenue, Grand Rapids, Mich., spirit return has been positively demonstrated to some of the Adventists and skeptics of this vicinity. I got him to come here last week and give a seance. There were fifteen in the seance, only five of whom were avowed Spiritualists, and of these two drove nine miles, and two four miles to get there. The manifestations were simply wonderful. At one time a bass voice joined us through the trumpet, which was so powerful that it was impossible to hear the voice of the person who was speaking. The voice seemed to come from the trumpet and independently. To one lady a sister came who passed out when a child. The lady, who was an Adventist, was convinced that she had good evidence of spirit return, as she said the name of her sister, who had been known to her husband, and certainly not to the medium. After being a lone Spiritualist in a community of Adventists and skeptics for several years, I find it a matter for rejoicing that at last some of my relatives and neighbors now have the same knowledge which has made life worth living. It has been so comforting to me when those who were dear to me crossed to the other shore."

H. H. Hutcheson writes from Springfield, Mo.: "The cause of Spiritualism still flourishes in Springfield. The Hovey Society has had Mrs. Josephine Polson as pastor during last year. Meetings were suspended on the first of August on account of her weakness, but resumed again Sunday, September 26, and we will have regular meetings every Sunday hereafter. We have no regular pastor at present, so solicit correspondence with speakers and mediums. The society elected the following officers for the ensuing year: H. H. Hutcheson, president; J. M. Mitchell, vice-president; J. E. Bowser, secretary; and John T. Shank, treasurer."

Mrs. L. H. Tucker writes from Streeton, Ill.: "My best wishes are with you in the effort to arouse the sleepy Spiritualists to the fact that we as Spiritualists must ever be in touch with the highest thought, and be ready at all times to meet ignorance and superstition upon the broad platform of truth and reason. The Progressive Thinker should be read by every true Liberal and Spiritualist in this great American country, for through and by its high ethical teaching only we can preserve free speech and free thought. We must educate the people to understand that humanity is worth more to God and man than the priest-hood; that to be human is to be divine; heaven is not so low-arched that we must enter it kneeling;—no! but so high-arched that all humanity can enter at one time. Read The Progressive Thinker and learn to think. I hope to see the day in the near future when all the Spiritualists in the United States will subscribe for and read the grand and noble truths found in The Progressive Thinker; then our country will rid itself of the dogmas of the Dark Ages and prosper. 'Progression' be our motto."

The Band of Harmony will meet October 14, 1897, with Mrs. A. E. Winton, 1535 North Rockwell street. Take Northwestern train to Maplewood, or Elkhart, and transfer to car at State and Randolph to Diversey avenue. Walk west four blocks to Rockwell street. All members and friends are cordially invited.

Mrs. Thomas M. Locke writes: "The Philadelphia Spiritualist Society has opened its meetings for the season and has had during this month large and fine audiences. The speakers, Mrs. Isaac Stephenson, of 2247 Second street, has been the speaker. Mrs. C. Fannie Allen, who is a great favorite with our people, will occupy the rostrum during the month of October. Our lyceum will open the 1st of October under the management of Mr. E. Myers."

The Nashville (Tenn.) American of September 27, gives an account of a Spiritualistic meeting in which the contracting parties were Robert Moorhouse and Miss Clara A. Toaban, of that city. There was a large number present, the marriage taking place at the conclusion of a regular service of the Self-Culture Spiritualist Society. Dr. Van Peck, who has been lecturing there, officiated.

A. C. Priest writes that the engagement of Dr. Schlesinger, for the First Spiritualist Society of Spokane, Wash., was not consummated.

Dr. J. H. W. Mumma writes from Vincennes, Ind.: "I must say of a truth, The Progressive Thinker is the best paper printed, without any doubt. Wherever I can send the Gospel of Truth to enlighten humanity that is my mission."

During August and September visiting speakers assisted at the Beacon Light Spiritual Church, 617 N. Clark street, as follows: Mr. G. H. Brooks, Doctor and Mrs. Noyes, Doctor and Mrs. Magoon, Mrs. Cox, of Dubuque, Iowa, and Mr. Brown. Mr. Perkins is also lecturing Sunday morning at Joliet, Illinois.

Dr. C. H. Fingers has been in Cleveland, O. for seven weeks, lecturing and giving platform tests for the West Side Society, Sunday afternoons, besides holding meetings at Brooklyn, 1000 Pearl street, in the evenings, of

same day. His meetings have been well attended and quite a good deal of interest has been awakened among the outsiders. He writes: "This is one of the best places for good workers that I have yet visited, and mediums are all ways sure of a cordial welcome among the faithful. At my last meeting on Pearl street, a unanimous vote of thanks was tendered me for efficient services rendered, and a hearty invitation to come again was given me by the management." A bronchial trouble of a severe nature induces him to repair to a drier climate. The Doctor earnestly favors organization so as to secure concerted effort to maintain our rights and defend our mediums, etc., against the attacks of the enemies of our cause.

Dr. C. S. Tisdale's present address is Wheatland, Mich.

Mrs. J. W. Kratz was to lecture to the inmates of the workhouse, at Canton, O., last Thursday. She has been kept busy during and since the camp.

First Spiritualist Society of the South Side, at Unity Hall, 77 31st street. Conference meetings at 2:30. Lecture and tests at 7:30, by Mrs. G. G. Cooley, of Iowa.

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His hold conference meetings every Sunday, at 2:30 p. m. Tuesday and Friday at 7:45 p. m. Address 242 Huntington avenue, where his daily class is in session.

S. E. Snake, president, writes from South Bend, Ind.: "Mrs. Eva Payne Hopkins, of Owosso, Mich., closed a successful month's engagement with our society last night, September 25. She is a lecturer and teacher of Spiritualistic philosophy of rare ability, and her work can but result in the uplifting of souls and the upbuilding of the glorious cause of Spiritualism. Her mid-week lectures to ladies are a feature of her work that must result in the betterment of the race mentally and physically. Her terms are very reasonable, and any society that secures her services is to be congratulated."

Dr. A. D. Howard, secretary writes from Sturgis, Mich.: "On September 5 the Harmonical Society of this place met for the purpose of electing officers of the society for the coming year. The result was as follows: President, Thos. Collar; secretary, Dr. A. D. Howard; treasurer, C. Elser. Executive committee, Mrs. M. Kelley, Albert Mok, Mrs. Hannah Buck, J. A. Warner, Mrs. C. Cressler. Soliciting committee, Mrs. L. Anderson, Mrs. Chauncey Gilliams, Mrs. C. Cressler. It was decided that we hold conference meetings every Sunday at the church, at 10:30 a. m. until further notice. All are invited."

Fred P. Evans writes from Malone, N. Y.: "I have been very successful in Malone and must thank Mr. and Mrs. Scott G. Boyce, whose guest I have been since my sojourn here for their kindly treatment. They were instrumental in my coming to Malone, and we have succeeded in leaving a good impression of Spiritualism behind us. I also desire to thank the newspapers, the Malone Farmer, The Gazette and the Palladium for their fair treatment of a subject which has always created so much adverse criticism in this orthodox town. I intend to leave Malone for Boston. Letters will reach me until further notice in care of Banner of Light, Boston, Mass."

Mrs. J. R. Perkins writes from Kalamazoo, Mich.: "I wish to have you publish an account of our wonderful meeting in our parlors, at 1832 South Burdick street, on Sunday afternoon at 3 o'clock. Dr. W. O. Knowles and wife, of Grand Rapids, came to our seance, and the Doctor kindly consented to speak for us and give tests. We notified our friends and nearly sixty gathered to hear the Doctor. He is an able exponent of our spiritual philosophy, and held the audience spellbound for over an hour. Then came the tests, which were remarkable; and the names in full were given of the many friends who were there, and a feast of the good things were in store for us; and any society wanting a good speaker and test medium will make no mistake in securing his services."

Ernest Canroft writes from Jamestown, N. Y.: "Last year the ladies of our city organized what is known as the Ladies' Spiritualist Society. The objects of this society are as follows: First, to awaken a general interest in Spiritualism throughout the city. Second, to raise funds, in various ways, to live speakers, and in time, erect a temple dedicated to the cause of Spiritualism. The first year's effort was a success. The above objects in view, the Spiritualists of our city met a few weeks ago and elected Mr. Henry Watson president. He is a well known and successful manufacturer of our city. Other persons were elected to fill the offices customary to such a society. It is the intention of the society to obtain several speakers of national reputation, to hold a national convention, and to hold a national fair and winter. When they arrive and put forth their thoughts, you ought to hear our city parsons denounce and attempt to contradict. Before closing, it would be doing an injustice not to mention the efforts put forth by the trance medium, Mrs. Kingsley Carpenter, a resident of Portland, N. Y. This lady by her excellent and noble work, has helped the society through numerous difficulties, for which all are thankful a thousand times over."

Mrs. Maggie Waite, the excellent platform test medium, is now in the city, and is located at 1219 Michigan avenue.

Mr. G. C. Love, prominent as a Spiritualist and lecturer on the Pacific Coast, is now in Chicago, and would be glad to answer calls to lecture. Mr. Love has done a most excellent work in the West, and we hope he will have an opportunity to speak many times in this section of the country.

Prof. S. W. Edmunds will lecture in New Orleans during October. Arrive him for engagements at 2522 Freeret street, near Third, New Orleans, La.

Mrs. Sarah E. Bromwell, pastor of the Endeavor Society at No. 1 South Hope avenue, has been doing some excellent missionary work in Michigan, from which she expects at no distant day, to see excellent results. She holds meetings every Sunday evening at the above place.

Prof. Lockwood has the following engagements: November, Norwich, Ct.; December, Boston; January and February, Philadelphia; March, Pittsburgh. The Professor has been doing some excellent missionary work in Michigan, from which she expects at no distant day, to see excellent results. She holds meetings every Sunday evening at the above place.

E. R. Kild, of Canton, Ohio writes: "Since the camp season has closed, Mrs. J. W. Kratz has served the Akron Society, and at the present time is lecturing for the Spiritualists in Alliance, Ohio. The Spiritualists of both of the above named towns speak very highly of her and her work, all of which has been verified by her ladylike deportment while here, and two good lectures delivered by her in this city. The first lecture was delivered September 23, to the Spiritualists exclusively. The second and last lecture was delivered on Thursday evening September 30, to the convicts of the work house, also to about fifty invited guests. The lecture was soul-inspiring. After the lecture every one passed out in line to shake hands with her, each of the convicts receiving a kindly and consoling word from this noble woman. The superintendent of the work house and his good wife being so well pleased, a pressing invitation was extended by them to Sister Kratz to deliver another lecture to the convicts within the near future. On next Thursday and Friday, she will return to Canton and will deliver lectures to the Spiritualists and the citizens of Canton. Any Spiritualist society needing the services of a good speaker and a worthy advocate of the cause all good Spiritualists will make no mistake in employing Mrs. Kratz."

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind on to the purest atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Kareza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1.

"After the Sex Struck." By George N. Miller. Price 25 cents.

## WAR IS COMING.

### SPIRITUALISTIC EXCHANGES.

Items Suggested by or Gleaned Therefrom.

What moves this universe of worlds about in space, Each moving independent in its place? Is it a god of wrath and love that holds them there? Or only force of attraction—light, heat and air?

Truth in itself is the center of all vistas; its expression is its environment. All are bigots who limit the Divine within the boundaries of their present knowledge.

The office of philosophy is to unfold the perfect truth for our contemplation and willing obedience.

Life is dual—composed of spirit and matter; spirit is the controlling force and matter its medium.

We often hear people boast of being Spiritualists, and talk of their beautiful home in the spirit world, but, perhaps, they will be as much disappointed as those who expect to meet Jesus in a local heaven.

The Spiritualists are certainly unforgotten a great organized system for the promulgation of ethics and facts—a combined power for the centralization of modes of propaganda, and the control of local work and workers.

Spiritual phenomena prove that humanity lives and loves forever. There is a spirit world, and we are all in it. The angels descend and ascend to-day, and will forever. It is from the realms of the higher life that Spiritualism has been born. We are sure you, who love the truth, by all you hold dear and sacred, to work—work hard to remedy the evils of life, and take your places in the army led by the angels for Truth and progress.

Spiritualism is the philosopher's highest conception of the relations to the spiritual universe, his fellow-men and spirits; the loving thought of the age, the highest not in the perfection of religion, but in intellectual superiority which goes onward and rounds the character in moral completeness.

No chord so sweet was ever struck For human ears as downward light. Love is the life of man, Emanuel Swedenborg affirms; and a true knowledge of ourselves confirms the statement.

The world looks steadily forward; creating a world, always before her, leaving worlds always behind her.

The God created by the finite always partakes more or less of the weakness of its infallible creator.

It is no new doctrine we are teaching. It was taught by Jesus nearly 2000 years ago; and it is eternally true.

Be honest in your inquiries; be watchful as learners; be patient in waiting for what you desire; and persevere, even although your efforts may seem to fail for the time.

Of the fact of spirit return and communication you can accumulate proofs at your leisure. But there are evil as well as good, ignorant as well as wise, spirits.

Spiritualistic phenomena, so apparently impossible as to be incredible to those who have not witnessed them, are in their natural order to those on the spirit plane.

It takes all the talent, science and common sense to make a capable imitation of a spirit photograph, but all skill and roguery are incapable to produce on a photograph the picture of a person of whom no portrait is in existence.

The spirit law is that as a person's thoughts on earth so does he attract to him spirits of corresponding thought. The gambler must of necessity attract to him the spirit of one who was a gambler when on earth.

All God's ways are equal, all man's ways are unequal. The thoughts of God by man formed, are as the ways and minds of men who think of and about God.

The human picture of the Deity might well be likened to a kaleidoscope which has been turned and so changed by the sure and even hand of time that it now bears little resemblance to the original created picture.

Man is born into the world full of man's own evil, or as it is by man termed circumstances—evil of man's own producing, and how can he be influenced by nature's not his own? He is grown up according to nature not his own, but often essentially evil.

There is an assumption prevalent in the minds of most investigators of Spiritualism—first, that spirits ought to be everywhere; second, that they (or should be) all perfectly truthful in their communications with mortals, and, thirdly, that they should be able to speak or write through or otherwise control the medium with the same facility and reliability as they did their own organisms when in the body.

Spirit refuses to disclose itself save to those who search for it with the talisman of faith of two classes. They may be the trembling reminiscences and imaginations of the mind of the dreamer, or they may be caused by the hypnotic influence of a spirit; also, they may be a mixture of these two causes.

The secret of matter is well-nigh divulged in the light and facts of natural science. It is the most phenomenal; it is static force; it is the lowest phase of substance; it is the effigy of form; it is a somewhat, it is an apparition; it is phenomenalism.

The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as earnest, he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent as himself.

"In the bright golden sometime," Is the prayer of each heart; And the prayer grows more fervent As those white curtains part.

"The Philosophy of Spirit, and the Most Able and Interesting Presentation of the Most Important Subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office."

## From Two Worlds, London, England.

### THE PRESENT STATUS.

An outsider reading the Spiritualist papers would be sorely puzzled to determine what is the present status of the Cause. Is it growing apace? Is it losing ground? Here we read of well-filled halls and enthusiastic audiences; reports of startling phenomena, leading to numerous accessions to our ranks, great our eyes. There, the dark side of the picture falls on us with dismay. Societies are breaking up for want of funds or indifference of members; mediums are denounced and exposed! There is surely something amiss.

### THE CONCLUSION.

An observant mind is forced to draw from these confusing contradictory reports is that Spiritualism is forging ahead in spite of the Spiritualists themselves. This may sound paradoxical, but a little reflection will show that the distinctness and proper Spiritualism per se is penetrating into every class of society, because it is an immortal truth, because its light sends its rays into the darkest recesses of the human conscience. But conscience is an individual possession; no conviction is possible; therefore are the conquests of Spiritualism single victories.

### A SPIRIT SEEKS A LOVED ONE

left on earth, succeeds in reaching him through a medium and convinces him of the survival of the soul, of the continuity of life, of the possibility of communicating with the so-called dead; as there are many spirits engaged in this work, many are the converts thus made singly. Then there are missionary spirits, who aim at greater results; they meet the advances of the scientist, of the earnest seeker bent on making an honest investigation, and succeed in convincing them.

### THE PURE ETHER.

We do not always realize the indefatigable zeal with which this voluntary work is prosecuted; when some grand, noble thought is given us through the organism of an entranced medium, we do not reflect that the invisible intelligence has left the pure ether of the atmosphere to enter the soul, and to the atmosphere to serve us, impart to us the knowledge that will make us free and happy. How far do we co-operate in that work, of which we have reaped the first benefits? For our co-operation is a condition of success, and in what should our co-operation consist? A proper understanding of this question will, to my mind, give the key to the situation.

### THERE ARE TWO DISTINCT

forces operating, or expected to operate in accord, in this campaign against materialism, error and superstition, to free the human mind from a narrative ignorance, their war-cries resound afar: "There is no death!" They wave the immaculate banner of Truth, they make recruits and enroll them under it; they wish to lead them to the country of eternal light—for they come not to stay, but to lift us to the own level; they wish to set us free, and the instructions how to fit ourselves for the promotion.

## From Harbinger of Light, Melbourne, Australia.

### A GERMAN SEERESS.

Dr. Julius Muller delivered a lecture in the Town Hall, Berlin, entitled "The human mind containing a narrative of his own experiences." The speaker said there could be no doubt that there were seers or fortune-tellers possessing certain powers of divination. Most of them exercised their gifts for mercenary purposes. In general they were mediums who professed to read in cards the information which they received by the aid of spirits.

But we must allow Dr. Muller to relate his own experience. "An old lady of title, who had lost all her income, came every week to dine with us," he said. "She was a mediumistic seeress. 'You will have a visit to-day or to-morrow,' she said, 'from the court.' The day after came Princess Wilhelm our present Empress, and her sister, the Princess Frederick Leopold."

"In our house was a sick child who was taken to the hospital. 'The child will die to-morrow afternoon,' she predicted, and so it did. To a lady visiting us in the evening she said, 'To-day you have counted a lot of money.' It was indeed the taking of the count at a philanthropic meeting. Our visitor asked, 'Do you know anything more of me?' She replied, 'It is my misfortune that I see too much.' Then she told our visitor that she had bought a place of burial the day before, which was true. We then retired to another room. Our guest went first and my wife and I followed, when the seeress took us aside and said, 'You poor visitor will be dead in six weeks.' And sure enough in six weeks we followed her to her last resting place. After eight days' illness, she had died from inflammation of the lungs."

"A lady of title who came with her mother from the country told me they had visited a fortune-teller, who informed her that an accident would occur, through which her son would fracture his foot. The day after came a message from her son to that effect, and his mother had to return to him at once. This induced me to visit this same fortune-teller. 'You have three children,' she said. 'The two eldest you will have to send away from home for six weeks, then your youngest will become very ill. But do not be alarmed, it will recover.' The child fell sick with scarlet fever, the others were sent away, and six weeks elapsed before I could have them home."

Dr. Muller assured his audience that this woman had told him often of many wonderful things. After this, we can easily understand the gentleman concluding his lecture with the quotation from "Hamlet," "There are more things in heaven and earth than are dreamed of in our philosophy."

## From Light, London, Eng.

### REGISTERING THOUGHT.

We lately paid an interesting visit to Professor d'Ondard, at his modest little hospital at Notting Hill Gate (30 Silver street). The Professor is an old student of electricity as a curative agent, and though his hospital is small, it abounds with valuable contrivances for dealing with morbid "the life that flesh is heir to." He has lately been brought prominently before the public on account of his wonderful instrument for registering thought and emotion by bodily emanations, without contact with the machine; and he claims that the scientific value of this instrument has been strongly confirmed by the experiments of Dr. Lys, whose photographs of emanations are immensely important, throwing light upon, or opening doors to, many things.

Professor d'Ondard's instrument was invented seven years ago, and was introduced by Dr. Barthelemy to the Academy of Science of Paris. It seems to us to be a first-rate introduction to occult subjects, demonstrating as it does, in a way that can be brought home to the crudest mind, the existence of unseen forces. Beyond that, it is exceedingly suggestive as to the value of suitable curative agents, apart from drugs.

### AGGRESSIVE.

What an odd thing it is that people usually get restive or even aggressive if one says anything that runs across their already formed opinion, or that threatens to alter their point of view! Did they always think and feel and see just as they do now? If not, why resist or resent the process of still further change. "Freedom" wisely says: "As soon as we see that the ideas that help us at one time will be outgrown by the very impetus of progressive intelligence, we will understand why it was necessary and inevitable that we should have gone through the intermediate steps. Also, we will not worry ourselves about what idea is to be the next step or how we are to get it. We will know that it will be forthcoming in time for us, just as any previous demand in the same line had brought its own supply. The very fact that we have outgrown an idea pre-supposes the fact that we have grown into a more positive one, and one that will be in perfect harmony with our highest degree of receptivity."

### DELICATE AND SEASONABLE.

The following delicate and seasonable little poem has floated our way: Beautiful sheen of the silver sea; Beautiful pebbles washed to me; Beautiful eger sails outspread, Black as the storm-cloud overhead; Beautiful waves when the sun breaks through. Golden gleams and linden hue; Golden haze in the dreamy sky; Beautiful cloudlets sailing by; Beautiful earth and beautiful sea, Whisper your beautiful message to me!

## 'A GREAT SUCCESS.

### Nearly Half the States Represented.

At Auditorium, Nashville Centennial, BY GOVERNOR OF TENNESSEE, MAYOR OF NASHVILLE, CITY COUNCIL AND BOARD OF MANAGEMENT OF FAIR.

The Nashville meeting has now passed into history. It was a success beyond the fondest anticipation of anyone. All the meetings were well attended, increasing in numbers until on Sunday night the Nashville meeting Watkins' Hall was packed to the doors with an audience of five hundred people, many of the elite of the city being present.

Mrs. Loe F. Prior and Col. Chas. H. Stockell have shown in the management of this meeting marked enthusiasm, and have labored with untiring industry. The success they have won will long be remembered. The citizens of Nashville vied with each other in their hospitality, and entertained visiting speakers without financial recompense. Only one minister growled before we arrived, and said "the religious menagerie" was coming to town, but he readily changed his opinion, and called during our stop there, not desiring to come in contact with "The Northwest Wind" (Moulton), or any of the Spiritual and intellectual combination gathered in the Rocky City.

Nashville is fortunate in having progressive newspapers, and more than that, fortunate in having reporters for said papers who are educated and intellectual enough to attend a Spiritual meeting and report the same truthfully and respectfully. No better reports of a convention were ever given than those printed in the Nashville daily papers of our convention. That these reports were read by the people of Nashville and appreciated is a fact, and the recognition acknowledged by the able services and thanking them for the same were received with a hearty round of applause at the meeting Sunday night.

Mrs. Cora L. V. Richmond was listened to with the attention her able and scholarly discourses demand, and the respect and love which the Nashville people entertain for this gifted lady was attested to, her final poem on "Tennessee" causing an encore which continued for several minutes.

Hon. L. V. Moulton also came in for his richly-earned honors, and was roundly applauded again and again. The spirit messages through the mediumship of Mrs. E. H. Mullen, New York, Ky.; Mrs. Maggie Waite and Mrs. Loe F. Prior were positive, clear-cut. Indeed I have been a Spiritualist seventeen years, and have never anywhere heard more positive communications given in a more dignified and business-like manner than were given at this convention. The development of Mrs. Prior also, a public lecturer has been phenomenal, as proved by her able discourses at this meeting.

Bright young men rendered most exquisite music, assisted by Prof. H. D. Sarge and Prof. J. H. Mullen. When the great audience, led by these young men, joined in singing "Nearer My God to Thee" on Sunday eve, the windows of a church in the neighborhood were emphatically and positively closed.

Financially, the meeting was a success, socially the meeting was a success and Spiritually no one can ever estimate the amount of good work accomplished.

Frank Walker, Esq., of New York, ably presented the claims of the Jubilee.

I—well, I just did my duty. It is reported that I never have done as good work as at Nashville. Am not out for honors.

Thanks to Ferguson, Watson, Ladd, in spirit; thanks to Mrs. Prior and Col. Stockell and Nashville friends; thanks to Mrs. Richmond, Mr. Moulton, Mrs. Walker; thanks to all who made the Nashville Jubilee a success.

Am sincerely regretted that through illness President Barrett and Mrs. May S. Expper could not be present.

FRANCIS BAILEY WOODBURY.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Indelibility of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood. Lectures upon physical, physiological and psychical science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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Two choice volumes, each complete in itself, in which Spirituality is related to every day life, in a way as to make the world beautiful. Each \$1.00. For sale at this office.

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### THE STORY OF A SUMMER. BY LILLIAN WHITING.

Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office.

## OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed to the knowledge of the chief elements of the new psychology. The author, a student of a theory of human nature, thoroughly optimistic and at the same time profoundly ethical. As a teacher, he has been successful in his method of education, the writer confidently expects that many parents, teachers and students will find in this young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from this doctrine. For sale at this office.

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## Philosophy of Phenomena.

BY GEO. M. RAMSEY, M. D., Author of "Cosmology."

### IN TWO PARTS.

#### I. METAPHYSICAL PHENOMENA.

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PART I.—METAPHYSICAL PHENOMENA. Chap. I. Philosophy of Phenomena. Metaphysical Philosophy. 2. Heidegger's Philosophy. 3. Objective and Subjective Phen



## QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

C. C. Van Buren: Q. When I began writing it seemed to be automatic, but now my mind recognizes what I am writing. I perceive the writing is not entirely independent of my mind. Should it not be?

A. This correspondent appears to doubt the genuineness of the manifestations, because his mind is sensitive to the thought being written. This cognizance of the thoughts as they are written, is common to all mediums in a greater or less degree, and reflection on the method of communication will show anyone that such must be the fact. The spirit does not take directly hold of the arm and use it as a writer would a pen. The influence must be exerted through the brain of the medium, and hence his mind, however passive, will be cognizant in greater or less degree of the thoughts of the controlling intelligence.

A. C. Priest: Q. (1) Do the spirit teachers regard animal food as morally or spiritually degrading, as a diet, and do they prefer vegetarianism?

(2) What is one of the best German Spiritual papers, price, and where obtainable?

A. (1) This question has been recently answered at length. The consensus of teachings incline to vegetarianism, and as man becomes refined and sensitive, the horrors and cruelty attending the slaughter of animals becomes appalling. Fruits, grains, nuts and vegetables furnish a diet, even excluding milk and eggs, quite complete in the essential food elements, for perfect health, and free from the ptomaines, which flesh often contains, the result of fright, fatigue or disease of the animal before being killed, or change in the juices by the beginning of decay.

(2) The Studien, for many years published at Leipzig, under the direction of Alexander Aksakof, of Russia, has been a dignified and scientific exponent of Spiritualism. Several German papers have been established in Germany. Dr. C. G. B. believed himself called to a mission, and left a lucrative practice in Cleveland, Ohio, to go to the Fatherland and publish such a paper. He succeeded admirably. There have been several started in this country, but all failed. One has been published at Milwaukee, Wis., for the past two years. Emil Neuhaus is editor and proprietor. It is an able paper, and an honor to the devotion of the editor. There are so few Germans interested that the subscription cannot be large, and it is a wonder how so intrinsically good a paper can be maintained. Those who wish a German spiritual paper will do well to send their subscriptions. They will be not only securing the paper for themselves, but strengthening the hands of the editor.

M. F. Smith: Q. Can a medium when he desires, throw off the control, and have some mediums the power to drive away evil spirits, and send them to hell?

A. The lingering superstition in the mind of the questioner is the motive of these questions. The story of Jesus casting out devils, and their entering swine, has borne fruit. How difficult to escape the bondage of the ignorance of the past, and understand that the old ways of thought are obsolete! A sensitive need not fear in passing into the independent state against his wishes. Yet having entered it, his will is in partial abeyance to a dominant mind and he might find it impractical to free himself from such control.

But if what many times has been repeated in these columns on the nature and culture of mediumship be observed, there is not the slightest danger in yielding to such control. Evil or undeveloped spirits will not by their presence disturb those who are their opposites, but will be repelled, and hence if one thinks himself "obsessed" by such, his first attention should be given to himself, to find out wherein he is in error. If his own spirit is in the ways of righteousness he need have no fear. As eagles seek the mountain heights, leaving darksome caverns for noisome reptiles, bats and owls, spirit intelligences who are good seek those who reach upward to the heights, and those who have not outgrown their animal propensities attract intelligences of a lower order.

C. Pariseau, Montreal: Q. Will you be kind enough to let me know through The Progressive Thinker how many Spiritualists there are in different civilized countries and in the principal cities of the world?

A. The number depends on the definition of Spiritualism. If simply to believe in immortality, then all church members are Spiritualists. The enumeration published long ago of something like 11,000,000, was of Catholic origin, and included all those outside the church, and although repeatedly published, is an unwarranted overestimate. In the absence of data, for there has been no census returns as to the number, nothing definite can be given.

David Cross: Q. At a place of amusement I saw a lady perform wonderful feats, as when a boy sat in a chair, strong men from the audience could lift him with ease. When, however, she placed her fingers on him, three of the strongest could not lift him. What is the cause?

A. Such instances of greatly increased weight, or the opposite, levitation, are frequently observed by those pursuing investigation of spirit phenomena, and in this instance spirit aid may be introduced as a sufficient cause. The manifestation may be adroitly imitated and the expert show great power by the exercise of very little force. Stage feats must be always looked upon with suspicion, and explained by mundane causes, if possible.

Frank I. Bliss: Q. If I can get these questions truthfully answered I shall be fully convinced: Where was I born? My father's name and occupation? My wife's maiden name? Where born?

A. This is a sample of a great number of letters which have been received. Having only personal interest they are not adapted to this department, and are here introduced to show the slender basis on which the questioners agree to found their belief. While mediums are able to answer such test questions, and the genuine platform tests are a series of such exhibitions of spirit intelligence, it is possible for a sensitive to answer by mind-reading when the questioner is acquainted with the facts.

In truth such questioners would not be satisfied if their questions were fully answered. They would desire others, for the test seeker is constantly seeking new forms of what he thinks will be demonstrations, which constantly recede.

It is not one such test which proves Spiritualism, but a cumulation, each making the probability greater.

—H—

Love is more pleasing than marriage, because romances are more pleasing than history.—Chamfort.

## IS STILL A MEDIUM.

Martha Hardy's Power Over the Spirits Remains Unshaken.

Something more than a year ago there were frequent notices in the press of the city concerning the marvelous powers of Martha Hardy, of Ravenswood. This little girl of but 16 years, uneducated and unlearned in science and art, was reputed to have spirits by the score at her beck and call. Columns were written of her singular performances under the influence of the familiar ghosts which responded to her cry for assistance. She had no natural musical talents, yet when she so desired the spook of some dead but once famed cantatrice would come to her aid and she warbled classic arias of the most difficult composition with consummate ease and skill. She knew no language but her own, English, but these spirits enabled her to discourse in French, Spanish and German at will. True, she did not know what she said, but the words impelled to her were in good grammatical and syntactical form. Where is Martha Hardy now?

She was spoken of as the new Tully, but she had no visible Svengali. She went into trances, during which she sang songs and other compositions as difficult as those which made the hypnotized Parisian of Du Maurier's romance famous on two continents, but no human form was seen to aid her in her rendition. She seized a pencil when the spirits so directed and wrote rapidly and without knowledge of what she wrote. She inscribed poems by Bryant, Eugene Field and others in script which was said to be strongly like the writing of those writers, but until what she had written was read to her by a third person—if a spirit can be called a person—she never knew what the paper contained. Then she dropped out of sight. Her performances were lost to mind. Where is she now?

### REMARKABLE MANIFESTATIONS.

Shortly after her exploits were fully written up, Miss Hardy, young as she was, assumed the duties of wifehood. Her parents were living at 1894 East Ravenswood park at the time she gave her heart and hand to Herman V. Higgins. A short time before her marriage she gave a writer for The Chronicle an opportunity to observe her work. She was a mere girl. She made no extravagant claims of supernatural powers. She did not pretend to know what it was that she did. But she seemingly could summon the shade of a favorite sister, dead several years, and hold conversations with her. She did so many things out of the accepted lines of the spiritual science that occult powers of some kind were freely ascribed to her. Yet undeveloped as a medium she was lost to sight so far as the public is concerned.

Mrs. Higgins is still in Ravenswood. She lives four doors south of the home she lived in while with her father. She is busy with the accumulating cares which come to the wife. She has lost none of her power, but as was the case before her marriage is loath to demonstrate it. She has her household duties to look after, she says, and has little time for other things. She is the same care-free girl she was a year ago, with the added maturity and repose of wifehood and maternity. She can do the same things she did a year ago, but as was the case then has little inclination to perform them. She is busy with her home and cares nothing for the fame which her alleged doings might well bring her.

### DOESN'T LIKE TRANCES.

"Oh, yes," she said yesterday. "I sometimes sing and sometimes I write. I do not know that anything has changed since a year ago. Not of any importance. I can't tell what it is any more than then, but it is something. It may be the spirits of the dead for all I know. All I am certain about is that trances are not good for my health, and I don't like to try them. No, I never had any idea of becoming a medium. I have all I can do at home, am happy here and want nothing else."

"We don't have to sit around a table now," broke in her sister, Miss Higgins. "We see things in the room without the sitting about the table with all our hands on it. Martha does not do so much as she did before she was married, but she can do as much or more. If she wants to she can fill the room with queer shapes. I don't know what they are, but I see them."

"Do you mean that they are material objects?" "That, I don't know. But I have seen heads ghostly in appearance in the room. I have seen articles of furniture moved about when nobody was near them. How they moved, I can't say, but they moved whenever she wanted them to or whenever the powers called up willed. She doesn't know any more about it than I do, but there is something more than natural, I am sure."

The young woman who has such powers, as it is claimed, stood by and smiled while Miss Higgins talked. She is not at all reserved about the matter. She seemingly places little importance on it, and is content to look after her family duties and let the spiritualistic portion of her endowments go without challenge. But she will have to come out as a medium, say the spiritualistic folk. She will not be able to resist the influence of making her powers useful any more than she will be able or have been able to throw off those powers.

It was suggested that marriage on the part of female mediums would determine their powers. But this is not regarded by believers in the faith as of any influence whatever. They assert that when a person has such powers as are attributed to Mrs. Higgins they cannot lose them by any human agency. They pay no attention to the regulation of the life of a medium, male or female. This is a personal matter and nobody of the faith ever thinks of suggesting the advisability of celibacy as a means of increasing power. They are to be permitted to marry or remain single as their inclinations dictate. They will be just as successful as mediums in either state.

### WHAT MR. FRANCIS SAYS.

John R. Francis is perhaps the leader just now of the Chicago branch of the Spiritualists. He is the editor of a paper devoted to the propagation of mystic lore and mediumistic manifestations. He is in close touch with all that goes on in the Spiritualistic world. He has not met Mrs. Higgins, but is of the belief that she must some day come out as a medium, no matter what may be her personal feelings on the matter.

"I cannot see," said Mr. Francis, "what difference it could possibly make in Mrs. Higgins' case whether she remained single or married. Her youth might be figured as an obstacle, but if her parents were willing, and she wanted to, she and they were the best judges of her marrying or not. We never pay the slightest attention to such matters. A medium is an ordinary human being outside of his or her power to call up the spirits of the dead. Their lives are not necessarily set apart from the habits and relations of the rest of humanity. So that each is left to decide all questions for him or herself. I can see no phase of a case wherein anybody but the interested persons could or would have any right to suggest a change in a proposed course."

"But there is one thing which I believe to be true. A woman with the power ascribed to Mrs. Higgins will eventually become a medium. She may not want to, but she will not be able to prevent this. She may not know now what it is that impels her to these manifestations, but the time will come when she will be forced to come out. When, is one of the secrets that only time can reveal. We do not know why she was chosen to do these things, so we cannot tell when she will be impelled to make them public and aid us in our work. But that she will do so is one of the things which she cannot prevent."

Mrs. Higgins herself is not yet of this belief. She is of a kindly disposition, and if her friends wish her to go through her performances she is always willing. But she says she cares little or nothing for them herself. She is living at 1888 East Ravenswood park, and is content with her husband and home.—Chicago Chronicle.

## THE MASS CONVENTION

Held at Nashville, Tenn., Under the Auspices of the N. S. A.

It is well known to most Spiritualists, and especially to the members of The Progressive Thinker, that very early in the preparations for a Centennial Exposition in Nashville, Tenn., the authorities of the State, city and the Commissioners of the Exposition, extended an invitation to the N. S. A. to hold a series of meetings or convention in Nashville during the Centennial Exposition. President Barrett visited Nashville early last spring and made the preliminary arrangements, the management extending to the N. S. A. the same courtesies extended to other religious and educational bodies.

Notwithstanding the long camp-meeting season in the North, and the yellow fever scare and quarantine in the South, the results of the convention have been most satisfactory. The influence of Col. C. H. Stockell and the indefatigable labors of Mrs. Loe F. Prior resulted in working up an interest in the Cause and in the convention. For months Mrs. Prior has worked, holding meetings, interviewing influential people, and gathering the thousands of evidence that they came there accompanied by their friends from the other side.

The programme announced two afternoon and four evening meetings in Watkins' Hall, in Nashville, and the morning sessions in the Auditorium at the Exposition. Among the speakers and mediums present were Mrs. C. A. L. V. Richmond, vice-president N. S. A., Francis B. Woodbury, secretary N. S. A., Hon. L. V. Moulton, trustee N. S. A., and president Michigan State Association, N. S. A., and several other States association and special agents of the N. S. A. for the International Semi-Centennial Jubilee to be held next year at Rochester, N. Y.; Mrs. Loe F. Prior, Mrs. Maggie Waite, and Mrs. Annie E. Thomas, of Newport, Ky. Besides these workers employed especially to represent the N. S. A. will be present a number of Spiritualists from different parts of the country. Nearly one-half the States in the Union were represented in the convention, and added to the above, the local workers and Spiritualists made a representation that Spiritualism will be proud to show.

Mrs. Richmond was the guest of Dr. Henry Sheffield, 141 Vine street, one of the ablest and most respected physicians of Nashville, and a long-time Spiritualist. Other resident Spiritualists entertained some of the visiting speakers and mediums, and in every way Spiritualists and citizens of Nashville have proven the old time reputation of the South for hospitality to be more than well founded.

Owing to the illness of President Barrett, he was not able to be present, and Mrs. Richmond, vice-president, presided at the meetings except those at the Auditorium, when Col. Stockell kindly took the chair as Mrs. Richmond had other duties. In fact, she was announced to give an address at each session, and this, with her other duties as presiding officer, kept her busy. Secretary Woodbury had not expected to attend more than a few hours before the time for the convention to assemble, but on receiving a telegram that he was wanted, he resigned to the scene of action, and there, as everywhere that he is needed, proved that he was "the right man in the right place."

Not entering into the details of the programme, I will simply give the results, so far as observation can give them, of the convention. Mr. Moulton seemed especially chosen to present the scientific side of Spiritualism, as deduced from the phenomena, and no one who has heard him fails to explain the facts connected with the material basis of this philosophy can doubt that he is the ablest exponent of this branch of the subject that we have in our ranks. His addresses at each session were masterly, and he took up the line indicated above, making a full and complete argument that the logical listener could not fail to be deeply interested in, and that would most surely lead to further thought and investigation.

Secretary Woodbury gave most interesting and in one instance a very poetic address. Whenever he spoke he was listened to with marked attention and appreciation. He took the chair whenever Mrs. Richmond was to address the meeting, and introduced that lady in most glowing terms, always closing with, "and the Pastor of the First Society of Spiritualists of Washington, D. C."

The work, addresses and tests of Mrs. Loe F. Prior formed a marked feature of the convention, and she was always received with great favor by the audience. Her recent work in Nashville has been a great aid in awakening interest in this convention and in the general subject of Spiritualism.

Mrs. Maggie Waite did some of her very best work as a platform test medium at this convention—all the more convincing because she was a total stranger in Nashville at the commencement of its sessions. I believe many were convinced by these tests.

Mrs. Annie E. Thomas, of Kentucky, is a lovely woman and a fine medium. She gave some most satisfactory and startling tests, and I understand that she writes beautiful addresses under spirit inspiration that she sometimes reads from the platform.

Frank Walker, of New York State, was present, and in a few well-chosen remarks urged the people not to forget the Semi-Centennial Jubilee to be held in Rochester next year. Mr. Walker is an able and earnest worker and very enthusiastic about the Jubilee.

There have been many representative Spiritualists from different States, including Col. Jerry Robinson, of Look-out Mountain, Tenn. Nashville is a beautiful city, situated on the Cumberland River, and is surrounded by hills that give the landscape a most picturesque appearance. The Capitol is on a commanding eminence, and the post office court and new city hall are fine buildings. Several colleges and institutions of learning combine to make Nashville the center of enlightenment and culture.

The Exposition grounds, about two miles from the city, are well chosen and the buildings are certainly beautiful and tasteful. There were two morning sessions of the convention at the Auditorium in the Exposition grounds. After each of these sessions the visiting speakers and mediums, as well as the audience, had an opportunity to visit the places of interest and see the very fine display of exhibits.

I will not enter into details, but I venture to say that no State Exposition has surpassed—if any has equalled—that of Tennessee.

The management are encouraged by the attendance during the hot weather, notwithstanding the quarantine of the Gulf States. They think there will be

an increasing tide of visitors throughout the month of October.

There were fourteen in the party of merry sight-seers—speakers, mediums, etc.—who sat down to lunch at one of the pleasant restaurants on the grounds. Needless to say they did ample justice to the viands, as they had to the more ethereal diet of thought a few moments previously.

Time and space will not admit of a lengthened account of what the party saw and heard at the "Exposition," nor will the writer mention that after the ladies grew weary and returned to the city, the grown-up boys remained, whether to ride the camel in the "streets of Cairo," to try the height of the gigantic "see-saw," or to see the magnificent fireworks that ended in a blaze of glory around "the kidding mule," dependant not; but most likely these and more were witnessed, could the story be told.

The two afternoon and four evening sessions of the convention held in Watkins' Hall in the city were splendid meetings, and from the reception on Wednesday evening (in K. of P. hall) to the closing meeting in Watkins' Hall on Sunday evening there was an ever increasing attendance and enthusiasm.

It is conceded by old residents and Spiritualists of Nashville, that no city ever had so fine and complete a representation in the city—and, perhaps, all things considered, in the whole South. Many of the intellectual and socially prominent people were in attendance at several of the sessions, and the number of ladies of evidence that they came there accompanied by their friends from the other side.

The press notices have been uniformly good and tolerably full, considering the crowded state of the columns in connection with the Exposition. Too much praise cannot be given to the liberal spirit which pervaded the management of the Exposition in thus opening the way for an interchange of thought between religious and educational bodies. This is one of the first on the list; later come other denominations, including the Liberal Congress of Religion, W. S. A., and others.

On Sunday night the speakers and mediums were at their best, and it was a quarter to eleven when the meeting was dismissed. Still the audience showed no signs of fatigue. Mr. Moulton left early in the evening for his home in Michigan, after delivering a very fine address. Mr. Woodbury left at 11:30 for Washington. Mrs. Richmond left on Monday for her new field of labor as Pastor of the First Society in Washington. Mrs. Prior will remain a few days and then go South. Mrs. Waite also expects to work in the South. Mrs. Thomas remains until Wednesday.

A telegram was received from Mr. Barrett during the convention:

"Greetings to the convention. May success crown all efforts. An injury keeps me at home."

"HARRISON D. BARRETT.  
Boston, Mass., Sept. 25."

With kindest and most fraternal feelings, shared alike by resident and visiting Spiritualists, with the ties of Spiritual appreciation closely drawn, and with mutual congratulations that the convention proved such a grand success, the convention adjourned. May its light long remain.

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